

Jan-Dec 1888

LIBRARY OF THE THEOLOGICAL SEMINARY

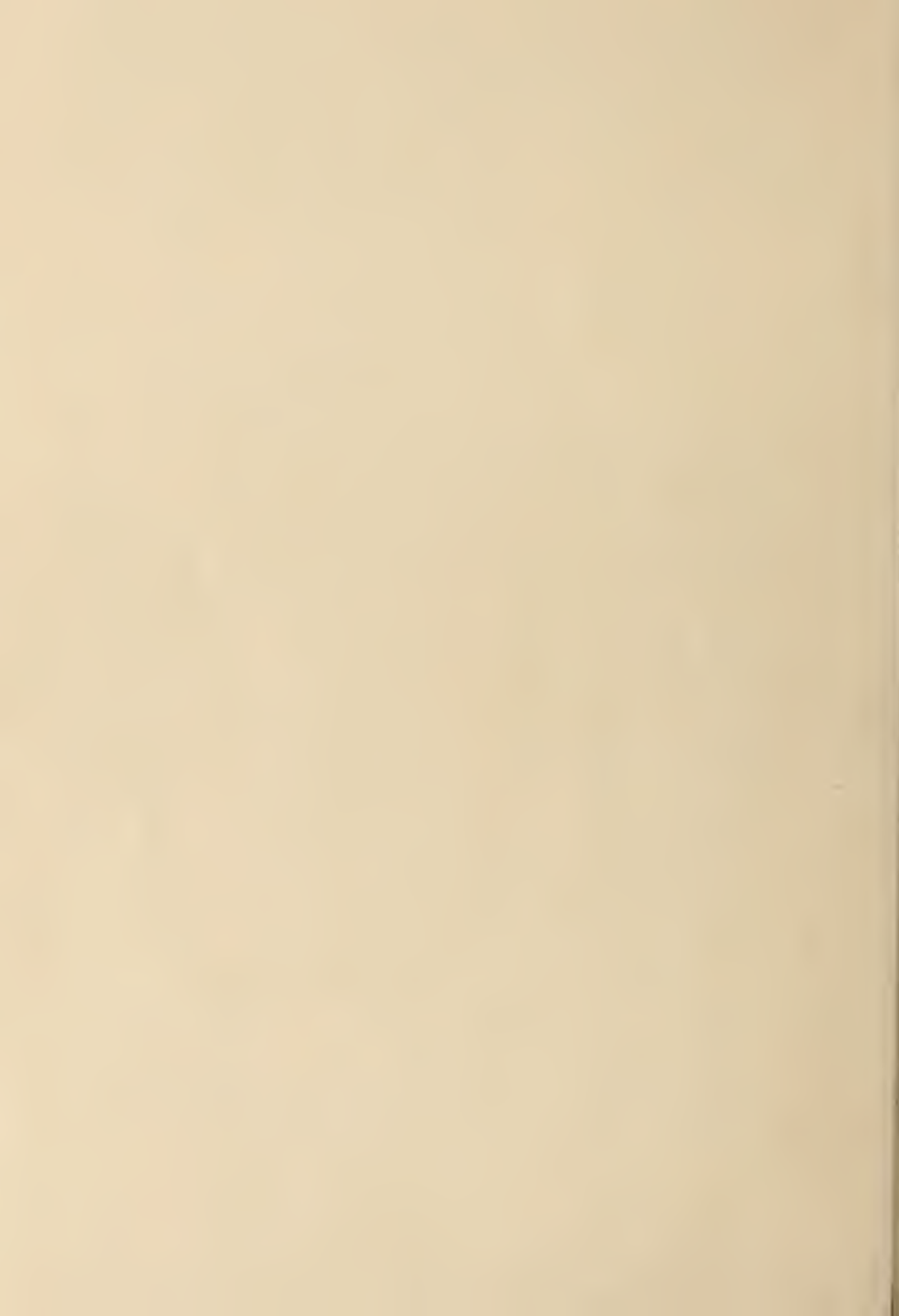
PRINCETON, N. J.

Division...*I*.....

Section...*7*.....



Digitized by the Internet Archive
in 2015



I.7
VOL. I.

NOVEMBER, 1888.

NO. II.

BRAZILIAN MISSIONS.

A
MONTHLY BULLETIN
OF
MISSIONARY INTELLIGENCE.

EDITED IN
SAO PAULO, BRAZIL,
AND PUBLISHED IN
BROOKLYN, N. Y.

Entered at the Post-office at Brooklyn, N. Y., as second-class matter.

Horsford's Acid Phosphate,

Prepared according to the directions of Prof. E. N. HORSFORD.

ESPECIALLY RECOMMENDED FOR

**Dyspepsia, Nervousness, Exhaustion,
Headache, Tired Brain,**

And all Diseases arising from Indigestion and Nerve Exhaustion.

This is not a compounded "patent medicine," but a preparation of the phosphates and phosphoric acid in the form required by the system.

It aids digestion without injury, and is a beneficial food and tonic for the brain and nerves.

It makes a delicious drink with water and sugar only, and agrees with such medicines as are necessary to take.

Dr. E. W. HILL, Glens Falls, N. Y., says: "An excellent remedy for atonic dyspepsia, nervous and general debility, or any low state of the system."

Dr. D. A. STEWART, Winona, Minn., says: "Entire satisfaction in cases of perverted digestion, loss of nerve-power, mal-nutrition and kindred ailments."

Dr. G. H. LEACH, Cairo, Ill., says: "Of great power in dyspepsia and nervous prostration."

DESCRIPTIVE PAMPHLET FREE.

RUMFORD CHEMICAL WORKS, PROVIDENCE, R. I.

Beware of Substitutes and Imitations.

**Be sure the word "Horsford's" is printed on the label. All others are
spurious. Never sold in bulk.**

Brazilian Missions.

VOL. I.

BROOKLYN, N. Y., NOVEMBER, 1888.

No. 11.

THE commissioners of the Presbyterian General Assembly returned October 4, on the *Finance*, the same steamer on which they sailed from New York on the 1st of August. On their way to Rio they touched at Para, Maranhao, Pernambuco, and Bahia; they also visited Santos and Sao Paulo. At the various ports in Northern Brazil they were joined by brethren on their way to the meeting of the Synod, and they enjoyed the company of others on their railway journey from Sao Paulo to Rio. So, although their stay in Brazil was necessarily short, they had exceptional opportunities of becoming acquainted with the laborers and their work. Our readers will be interested in the statement which follows, in which they give their impressions of this field and its urgent needs. Drs. Hodge and Knox, by their letters in various weekly newspapers, and by their stirring addresses before the Synods, are doing a grand work in presenting to the church the facts which seem to render a prompt reinforcement of the Brazilian Mission an imperative necessity. As the topic for the November Monthly Concert is "South America," we trust that God's people will offer earnest prayer for Brazil, especially that the Lord of the harvest will send forth laborers into this plentiful harvest-field.

THE commissioners sent by our assembly to Brazil ask the permission of the BRAZILIAN MISSIONS, to make in its pages the following record.

In addition to the expression of their approval and satisfaction with the methods of action in the formation of the Synod, they return with the following very deep impressions :

1. That our churches in the United States have a noble body of missionaries in Brazil, varied in gifts, strong in forces, harmonious in action, and devoted to their work.

2. That the native ministers impress us as men of ability, of zeal, and of adaptation to their work.

3. That this union of the North American branches of Presbyterian missionary work in Brazil creates a consciousness of largely increased force in all portions of labor, and awakens a fervent zeal to embrace the wide opportunities before them.

4. That the opportunities of enlarging our work in Brazil are far greater than our Church has hitherto supposed, and that our Church has too little appreciation—as we ourselves have had—of the important relation of Protestant growth in Brazil to the world-wide conflict between the Protestant and Romish systems.

5. That, far beyond our expectation, the state of society and the movement of civil Government sup-

port the advance of Protestant Christianity in that Empire.

6. That the present force of missionaries is entirely inadequate to enter upon the next breadth of advance lying immediately before them. So far from being able to move forward, the missionary force, as a whole, will not be able to hold their position unless reinforced. Several of them are now over-worked, or so compelled by family circumstances that they must return home.

7. That the extensive evangelistic tours in the interior awaken the liveliest expectation of speedy spiritual results, and these could be more frequently undertaken or the preaching visits more prolonged, were there sufficient laborers to care for the missionary churches during the absence of their pastors.

8. That some of the churches have immediate need of attractive church edifices—not necessarily expensive—in place of the inconvenient and inaccessible halls now in use.

9. That the reputation of the high schools has brought them scholars beyond their capacity to receive them; that the schools have now come up to the threshold of college education; and that the establishment of a thorough college—with a theological department—would be an imperial advantage to Protestant progress.

10. That the necessities for immigration are so great, its importance is so urged by the national and provincial authorities, and the volume of immigration is so increasing, that evangelization should have immediate reference to these sources of future population.

11. That what is needed to enlist the Christian heart of the church in the enlarged support of our Brazilian mission, is simply information—the knowledge of the land, of the civil and religious condition of the people, of the corruption of Romanism, of the accessibility of the people to our ministers and teachers there, and of the rapid progress which our church, as a whole, is there making.

12. That nothing would more stimulate interest in this inspiring missionary advance than visits of delegates from our assembly or of our secretaries; we have been especially impressed with the value of such a visit, not only by the quickening of interest in the Brazilian churches and in ourselves, but by our observation of the effect produced by the second visit of Bishop Granberry, of the Methodist Episcopal Church South, who returned with us.

J. ASPINWALL HODGE.
CHARLES E. KNOX.

Steamer *Finance*, October 3, 1888.

ORGANIZATION OF THE SYNOD OF BRAZIL.

THE Synod of Brazil was duly organized September 6, in the Presbyterian church at Rio de Janeiro. Rev. Edward Lane, of Campinas, preached the sermon from Luke 1 : 32, 33, speaking of the King, the Kingdom, and the extension of the Kingdom. Rev. G. W. Chamberlain presided during the organization. The roll was made out by the clerks of the three Presbyteries calling their several lists. The members then all stood before the pulpit, while Rev.

A. L. Blackford, D. D., read the Plan of Union, to which all gave their solemn assent, and afterwards subscribed their names. Rev. A. L. Blackford, D. D., was elected Moderator, Rev. E. Lane, Vice-Moderator, Rev. Modesto de Carvalhosa, stated clerk, and Revs. E. C. Percira and Sr. Lima temporary clerks. These were duly inducted into office, and prayer was offered for God's blessing on the synod. The symbols adopted in the Plan of Union were the Confession of Faith and Catechism of the Westminster Assembly, and the Book of order of the Southern Presbyterian Church. A few modifications of the Book of Order were proposed, to meet the peculiarities of the Church in Brazil, but only those were adopted which were approved by each of the three Presbyteries. The next day the commissioners from our General Assembly—Rev. J. Aspinwall Hodge, D. D., and Prof. Charles E. Knox, D. D.—were heard; Rev. G. W. Chamberlain interpreting their speeches to the Synod. Bishop J. C. Granberry, of the Methodist Episcopal Church South, was present, and offered his hearty congratulations. The Moderator feelingly replied to the commissioners and the bishop in English, and afterward, in Portuguese, gave the substance of his address to the Synod and congregation. The commissioners had to leave the next day, September 8, for the United States. The Synod was to continue its session, and will probably establish three boards of Home and Foreign Missions, of Education, and of Publication. A committee will bring in a report on

the necessity of a new translation or a revision of the Bible. The importance of establishing a college will also probably be considered. The members realize that their union and organization as a Synod is the preparation for more extended and efficient operations for the advance of Christ's cause in Brazil. The Church at home ought at once to give them the much-needed men and means.

THE Presbyterian Council which met in London in July sent the following Resolution as its greeting to the Synod of Brazil, which was organized September 6. It was read to the Synod by Rev. E. Van Orden, at the service in which the Commissioners of our General Assembly and Bishop Granberry were received.

Resolved: That the Council has listened with much interest to the statement of the Rev. E. Van Orden with reference to the approaching union of the two branches of the Church in Brazil, and instructs their beloved brother to carry back with him, to the field of his love and labor, a very cordial expression of the sympathy of the Alliance in the union so soon to be consummated, and its fervent prayer that it may issue in very blessed practical and permanent results.

REMARKS OF BISHOP JOHN C. GRANBERRY.

"MR. MODERATOR: I thank God for so ordering my visit to Brazil that I am permitted to witness and share your joy; and I thank the Synod for the privilege of taking a part in these greetings. The occasion is rich in both historical and prophetic interest; as history it says to us, Behold, what God hath wrought!

and as prophecy, it foreshadows the more rapid spread of the gospel. I rejoice especially with you, honored Moderator, and with my brother Chamberlain, who interprets for us, because you have labored in this land during a quarter of a century or more. I do not wonder at the desire of Paul not to build on another man's foundation, but rather lay the foundation on which others might build, to preach Christ in the regions beyond. Sublime and thrilling must be the gratitude and delight with which, having patiently sowed the seed, amid many discouragements, you now look on the harvest.

"Not only in my own name, but in the name of the Methodist ministers and churches in Brazil, and in the name of the whole Methodist Episcopal Church South, and, I will venture to add, of all Methodism everywhere, I congratulate our Presbyterian brethren, and wish you god-speed! We claim to be one with you in Christ Jesus our Lord; branches of the one Vine, sheep of the one Shepherd, supporting columns in the one great fight of faith. 'The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as He has promised you.'"

PRESBYTERY OF PERNAMBUCO.

THE missionaries sent by the Southern Church to the northern part of Brazil had retained their connection with their several Presbyteries in the United States. They entered heartily into the proposition to organize a Synod of Brazil, with the full approbation of their Presby-

teries and General Assembly. They therefore met at Pernambuco, August 17, and constituted themselves as the Presbytery of Pernambuco, consisting of eight ministers and nine churches, and gave their full assent to the plan of union. Thus there were three Presbyteries fully organized to form the Synod of Brazil. These ministers, with one elder, went to Rio de Janeiro on the *Finance*, joining the Commissioners, Drs. Hodge and Knox.

LIBERTY OF WORSHIP.

THE liberty - of - worship bill has not yet been brought before the House of Deputies, although it has once or twice been called for. It is understood that the Ministry is in favor of it, but are unwilling at present to risk their standing by presenting it. The priests have written a long petition against its passage. This has been signed by 14,000 women and sent to the House of Deputies. It is a remarkable document, and ought to be translated and widely circulated in the United States. It will have no influence upon the Deputies, but will reveal more clearly to the Brazilians the intolerant spirit of the Romish church. An answer to it has been prepared by some non-Catholic ladies, and is receiving signatures. Its circulation will do good.

The liberty-of-worship bill is important only as an indication of the tendency of public opinion. It does not satisfy any party. The leaders of the Liberals and of the Republicans say that it does go far enough, and with the best construction grants

to non-Catholics very little more than they now enjoy. Sooner or later there must be a disestablishment, a separation of the State from the Church. On Friday, September 7, it was thought that another demand would be made for the consideration of the bill. But unexpectedly the matter came up in another form, which involved questions of greater importance. A newly elected deputy claimed his seat, and was called to take the usual oath. This he declined to do on the ground that he was not a Monarchist nor a Roman Catholic, and would not swear to uphold what he did not approve. The President asked him to retire while his refusal was considered. Immediately there was great excitement, many contending that he had a right to his seat, and could not be excluded. One declared that when he took the oath it was with the express understanding that it was a mere form and implied no obligation. The President was dared to inquire into the political or religious convictions of the deputies. If it did, he would find a large number of republicans and a majority who were not Roman Catholics. The excitement was for a time quieted by a resolution to inquire of the committee on polity its opinion as to the legality of requiring the oath. After a recess, the reply was made that the oath must be taken by the deputies, except when it was contrary to one's conscientious convictions. This proposition was to be debated on Monday, September 10. All will be interested in the discussion and its result, for it involves the liberty of conscience, personal responsibility,

and the obligation of the oath. This is another important movement by which Brazil is to be soon opened to the preaching of the Gospel.

THE M. E. CHURCH SOUTH IN BRAZIL.

BY BISHOP J. C. GRANBERRY.

I HAVE read with much interest and edification the numbers of the BRAZILIAN MISSIONS which have been published up to this time. Please put me among the subscribers and well-wishers.

I am now returning from my second visit to Brazil. The first was made in 1886. Considerable progress has been made by our Mission during the interval; that is, in view of the few laborers whom we have employed. The annual session of the Brazil Mission Conference was held in the city of Sao Paulo, July 27-31. There were present six missionaries, six native preachers, and two lay delegates. Of the missionaries, one, Mr. Tucker, is now in the service of the American Bible Society; and two, Messrs. Tilly and Dickie, went out with me this summer; so that we have only three in pastoral charge of Brazilian congregations. We put the new men to work, however, while they are studying Portuguese; one is in charge of the foreign church in Rio de Janeiro, and the other of the Santa Barbara circuit, or American settlement. One native preacher was kept away by sickness; the seven native preachers are licensed, but not ordained, nor admitted into full connection in the Conference; they have not yet the right to vote, but

are employed as itinerant preachers. Both the lay delegates are Americans, as the law requires that the delegates shall have been members of our church for six years, and no Brazilian communicant fulfills this condition.

The reports were encouraging: 288 members, 339 Sunday-school scholars. In addition, there were 155 candidates for membership. I had the pleasure of seeing seven of these candidates received into the church at Juiz de Fora. Probably one-half of the whole number, or more, will be admitted within the next six months.

Our Woman's Board is doing well for Brazil. They have a flourishing school at Piracicaba; there were twenty boarders and eighty day pupils the past session. In Rio they have recently bought a very desirable property, "beautiful for situation," and opened a school. There are now thirty-one pupils, about ten of them boarders.

But, sad to say, we have no boys' school. We hope that the Board of Missions at their meeting next May will provide for boys one school of high grade, where our candidates for the ministry, along with others, may be educated. But, in addition, we ought to provide for the education of the children wherever we have a church.

We have three church-buildings, one in Rio, one in Piracicaba, and one in Juiz de Fora. Elsewhere we worship in rented halls. We labor only in three provinces, Rio de Janeiro, Minas Geraes, and Sao Paulo.

The warmest sympathy and brotherly love exist between the Presby-

terian and Methodist laborers in this great field. We rejoice in your success, and are provoked by your example to love and good works. On both my visits I have been a debtor to the hospitality and kind offices of my Presbyterian brethren.

S. S. *Finance.*

BIBLE DISTRIBUTION.

WE continue from our September issue extracts from the Rev. H. C. Tucker's narrative of his journey in the interior.

San Francisco City, May 22, 1888— From Paracatu we went about fifty-five miles through wild roads and swamps to the fazenda of Jose de Mello, on the Rio Preto. On the way we found few people. With some we left the Word. I never before went through such mud as we encountered on the way. Several pack-mules fell. However, all finally reached the fazenda in safety. There we preached to perhaps fifty persons. I here furnished our colporter, Sr. Jose Jonelli, and a *camarado* with a good outfit and a supply of books, to go to the valley of the Urucutha River, Burity, and other places some 150 miles away.

Brother Thompson and I hired two men, bought a large canoe, and with our supplies and a quantity of books, embarked on the Rio Preto. From this we passed into the Paracatu, a larger stream. Until we reached Santa Anna, on the Paracatu, we had seen only one man, a fisherman in his boat. This little village has about a hundred inhabitants. They received us kindly. One official arranged for us to preach. Almost the entire population attended, and we preached to them in the streets. We also sold copies of the Word. Many of the people seemed much interested. Passing down the river, we

visited several settlements, and came into the great San Francisco.

Last Saturday we reached Sao Romao. One of the officials of the town said we might preach and sell books if the priest approved our books. We went in company with a number of gentlemen to visit the colored brother.

We asked for his opinion, which was that our Bible was not approved by an Archbishop. We asked for his Bible, and it turned out that the learned divine had the Bible only in Latin and French. He refused to enter into any argument as to prove to the truth or falsity of our Bible, so we took a cup of coffee, shook his fat hand, and departed. There seemed little hope of doing anything in that town of less than a thousand people. Mr. Thompson said we must leave, but I felt that God had a work for us to do. We pitched our tent on the banks of the river under two beautiful trees.

Sunday was the occasion of a great festa. Few came to us in the morning. But about 3 P. M. a few men came and conversed pleasantly, and in a short time a large number had gathered together. One man invited us to his house, and arranged for preaching. Mr. Thompson preached to a large congregation, and I followed with an exhortation. God blessed us, and the people seemed drawn towards us. Many asked for Bibles. Monday morning early I began to sell, and we finally left there seventeen copies; five of which were sold to men who live in a small town twenty miles away. Many begged us to stay. But that was impossible. We have visited a number of settlements along the rivers. In some of them were the most pitiable exhibitions of ignorance and poverty I have ever seen.

We reached this city to-day at 1:30. The people received us kindly, and provided a house for our entertainment. Many came to see and to hear. I have already sold a few copies of the word.

To-day I shall give almost entirely to Bible work, and I hope to leave here many copies of the precious Word of life.

We have now sailed in our canoe about 300 miles, and have nearly 900 more before us. Our canoe is large and safe. We have named it the *Boas Novas*, since we carry the good news of Salvation. Our crew consists of a pilot and an oarsman. We carry our kitchen, tent, beds, etc.,. Sometimes we sleep in the canoe, but generally pitch our tent and go on shore. The bows of our canoe are bent over, so that we can throw our tent across as an awning to protect us from sun and rain. We greatly enjoy the magnificent scenery through which we pass, and are particularly interested in the strange beasts and birds which everywhere abound. We enjoy our journey greatly, although we are daily saddened by the pitiful condition of the wretched people whom we meet. We keep well. We hope to reach Paulo Affonso at least by June 20. We ordinarily make about fifty miles a day in our canoe, and sometimes, by special effort, we make seventy-five miles.

This letter will be carried in seventeen days, by horse, to Ouro, thence it will go in two or three days to Rio by railway.

PLAN OF UNION OF THE PRESBYTERIAN CHURCHES OF BRAZIL.

I.

Of the Organization.

SECTION 1. The Presbytery of Rio de Janeiro shall separate from the Presbyterian Church in the United States of America.

SEC. 2. The ministers in Brazil belonging to the Presbyterian Church in the United States, together with the churches under their care, shall be separated from their respective Presbyteries.

(N. B.—It is recommended that these shall be formed into two or more Presbyteries.)

SEC. 3. This done, these, together with ruling elders chosen by the churches, shall meet at such time and place previously agreed upon, and be constituted a Synod, which shall be called "The

Synod of the Presbyterian Church (or the Church of Christ) in Brazil," and it shall hold under its jurisdiction all the Presbyterian churches now formed in the Empire, or which shall be hereafter organized by the Presbyteries belonging to the Synod or which shall be added to them.

SEC. 4. The symbols of faith of the Church to be constituted, shall be the Confession of Faith and the Catechisms of the Westminster Assembly, and the Book of Order published in "The Imprensa Evangelica" in 1881, with such previous modifications of this last which may be made by a two-thirds vote of the Presbytery of Rio de Janeiro, and the consent of two-thirds of the other ministers referred to, or of a like vote of the Presbytery or Presbyteries which they may form.

SEC. 5. After the organization, the Synod shall constitute its members and the churches under its jurisdiction in three or more Presbyteries, determining the bounds of their territories, and the ministers and churches which shall belong to each. Because of civil and financial considerations, the Present Presbytery of Rio de Janeiro shall continue one of the Presbyteries of the Synod, with modifications of its membership and definite bounds; but the Synod shall have no authority to revise or modify the acts or proceedings of the said Presbytery which shall have been adopted before the organization of the Synod.

SEC. 6. The Synod shall have the right in the future, when it shall be deemed necessary and convenient, to divide itself into two or more Synods, and organize a General Assembly according to the provisions of the Book of Order.

II.

Of the Relations between the Presbyterian Church in Brazil and the Churches in Other Countries which may now or hereafter sustain Missions in Brazil, or aid in its Evangelistic Work.

SECTION I. The said foreign churches shall determine the work and evangelistic operations which they may desire to maintain or assist in this country, provided nothing shall be done contrary to the expressed wish of the highest judicatory of this Church of Brazil.

SEC. 2. They shall also nominate their agents, or local commissions, for administration concerning the labors to be performed, and the use of the pecuniary aid which they may furnish.

SEC. 3. These said agents, whether ministers or communicants, shall belong respectively to the Presbyteries or churches within whose bounds

they reside and labor, according to the provisions of section 2, chapter XV, of the Book of Order. And the foreign churches shall have no ecclesiastical jurisdiction over the churches of Brazil. The Presbyteries shall, however, respect, as far as may be compatible with their ecclesiastical prerogatives, the disposition which the said foreign churches or their local commissions wish to be made of the missionaries and other evangelical laborers which they maintain in Brazil.

(N. B.—As the proceedings of the Church of Brazil will of course be determined by the Book of Order, it is not necessary here to state anything further.)

III.

The foreign contributing churches shall legislate concerning their necessary mutual relations, and by means of their respective boards or executive committees, may agree upon the works and plans which should be undertaken, and concerning the localities and territories which they respectively ought to occupy.

REV. EDUARDO C. PEREIRA, of Campauha, Minas, has been called to the pastorate of the church at Sao Paulo.

REV. G. W. CHAMBERLAIN did not return on the *Finance*. He is expected on the next steamer from Brazil, the *Alliança*. It has been decided that his health is not yet sufficiently restored to permit of his resuming his labors.

"Be very full of the glad tidings and you will tell others. You cannot give what you have not got."—*Sister Dora*.

Brazilian Missions.

A monthly bulletin of Missionary intelligence is edited by Missionaries at Sao Paulo, Brazil, and published at Brooklyn, N. Y.

Subscription price 25 cents per annum in advance. Outside of the United States and Canada, within the Postal Union, 37 cents, or 18 pence.

Where money orders or postal notes cannot be conveniently obtained, small amounts may be remitted in U. S. postage stamps.

Subscriptions commence with the January number.

Subscriptions may be sent to Rev. Donald McLaren, D. D., 372 Lewis Ave., Brooklyn, N. Y. Correspondence for the editors should be directed to "Brazilian Missions," Caixa do Correio, 14, Sao Paulo, Brazil.

Sample copies will be furnished on application.

Scott's EMULSION



OF Pure
Cod-Liver Oil
AND
HYPOPHOSPHITES.

ALMOST AS PALATABLE
AS MILK.

The oil is so disguised that
the most delicate stomach
can take it without the
slightest repugnance.

REMARKABLE AS A
FLESH PRODUCER

PERSONS GAIN RAPIDLY WHILE TAKING IT.

SCOTT'S EMULSION

Is acknowledged by numerous Physicians in the United States and many foreign countries to be the FINEST and BEST preparation of its class

**FOR THE RELIEF OF, AND IN MOST CASES A CURE FOR
CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES
OF CHILDREN AND CHRONIC COUGHS.**

For Sale by all Druggists.

SCOTT & BOWNE, New York.

THE GREAT COUGH REMEDY.

Hale's Honey of Hoarhound and Tar.

WONDERFULLY

REMEDIAL

IN ALL

CASES

WHERE THE

ORGANS

RESPIRATION

ARE

AFFECTED

FOR
COUGHS,
COLDS,
DIFFICULT
Breathing

Well Known Throughout the
United States and Canada as Having NO EQUAL
for the Cure of

Coughs, Colds, Bronchitis,
DIFFICULT BREATHING,
and all Affections of the Throat, Bronchial Tubes, and Lungs
LEADING TO CONSUMPTION.

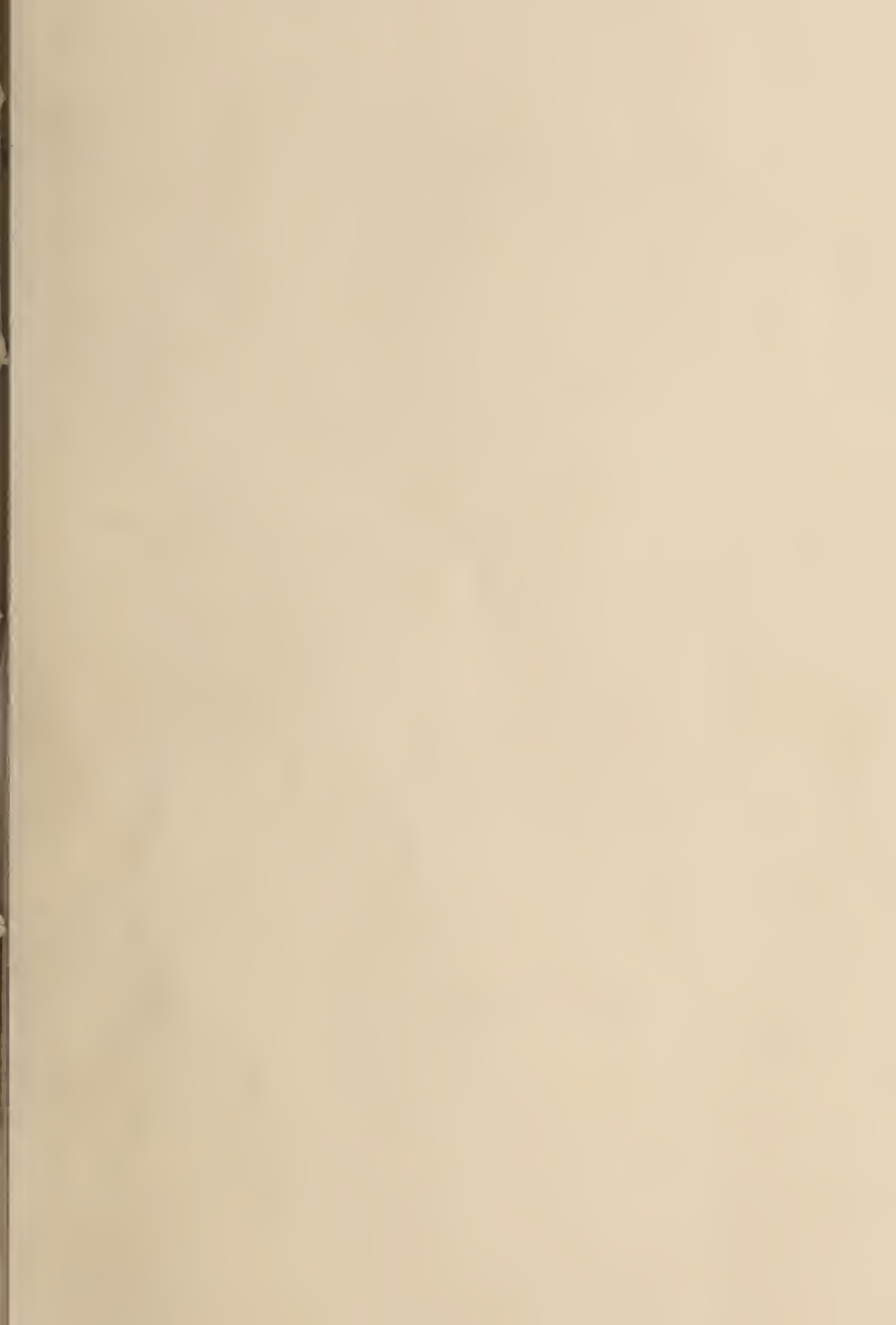
Rapid and permanent cures are effected by using HALE'S HONEY OF HOARHOUND AND TAR, a pleasant and efficacious remedy, which does not contain anything whatever injurious to the most delicate constitution, yet exerts almost magical power in all affections of the Throat and Lungs, soothing and allaying irritation and inflammation, and strengthening the tissues, thus enabling them to endure the changes of the seasons. Invaluable in the first stages of Croup, before a physician can be had. Beware of inert and worthless imitations similar in name. Ask for HALE'S Honey of Hoarhound and Tar, and take no substitute.

KEEP IT IN READINESS.

Three sizes—25c. 50c. and \$1; the larger proportionately cheaper.

HALE'S HONEY IS FOR SALE BY C.N.Crittenton Propr.
ALL DRUGGISTS. New York.

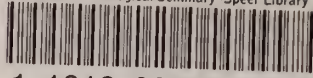
Remember that Hale's Honey of Hoarhound and Tar is one of the best
Remedies for Coughs and Colds in the World.



Gaylord Bros.
Makers
Syracuse N. Y.
PAT. MAR. 21, 1908

I-7 v.1
Brazilian Missions

Princeton Theological Seminary-Speer Library



1 1012 00310 1245